

10. The following information is for your information only:

FREDERICK DOUGLASS'S PAPER.

The North Star makes its appearance on an enlarged sheet, with new and handsome type, in excellent style, under the title of 'FREDERICK DOUGLASS'S PAPER.' We prefer the former title to the latter, as in this country it has a peculiar significance, in connection with slavery; because of its brevity; because it wholly avoids the appearance of egotism; and because a person, ordinarily, on hearing of 'Frederick Douglass's Paper,' will naturally ask, 'What is the name of the paper?' not suspecting that he has already in his possession.

The 'Liberty Party Paper,' edited by JOHN THOMAS, at Syracuse, has been merged with the 'North Star,' and the two thus united make the new paper—Mr. Douglass to be the Editor, and Mr. Thompson the Corresponding Editor. Mr. Douglass needs no praise of course, as to his ability both as a writer and an orator. Mr. Thompson is an able and fearless writer, comprehensive in his reformatory purposes, and radical in his views on many subjects. He is one of those rare men in this time-serving age, who dare to think for themselves, and to utter what they think, let who will smile or frown, applaud or blame. His own paper had some peculiar features, which made it specially interesting to us, but which we can hardly expect to see as fully manifested in its substitute. His notions of what he calls 'righteous civil government' have never been able to comprehend; but as he has no scruples in voting for a Constitution which expressly recognizes the rightfulness of war, authorities Congress to declare war as often as it chooses, and provides for a militia, an army, and a navy, (to say nothing of its other immoral features,) we think he has yet to have his vision purged and his understanding enlightened on this subject.

The slaveholding compromises of the Constitution he does not allow to trouble his conscience, as he pertinaciously denies that it contains any such—a short method of setting aside incontrovertible facts, the records of history, and the feelings and practices of the white population of this country toward the colored population, from the settlement at Jamestown to the present time. To this view of the Constitution, Mr. Douglass says he is now prepared to subscribe, being convinced it is not only a sound one, but most important in seeking the overthrow of the slave system. A good deal of anxiety is felt and expressed by many of his old and most reliable friends, in view of this change in his sentiments; and he appears to be keenly sensitive to any criticism from that quarter—construing that criticism, as he appears to do, into an impeachment of his motives. This we are sorry to see; for, with those friends, it is not a question of purity of motives, but of soundness and vitality of position; and we are no cause why the discussion should not be conducted, on both sides, in an amiable and magnanimous spirit. And here we are reminded of a recent article in the 'Impartial Citizen,' the tone of which, as conveyed in the following extract, seems to us querulous, not to say harsh and unjust—

'But in the matter of business such as ours, there are but few professing abolitionists, even, who will treat a white man and a black man alike. As an instance of this, we will mention the case of Frederick Douglass. That gentleman is more than 50 miles from where we write, and, of course, can know nothing of our freedom with his name in this connection. Mr. Douglass, when proposing to start his paper, received about as much discouragement as encouragement. After he started it, and its usefulness was well and widely known, he received but a cold shoulder from many professing friends, who could not but admit the worth of the North Star. His fame as a speaker did much to introduce him and his paper to the public; but after an earnest and wearisome struggle of more than three long years, his subscription list is not one hundred above a mere living number. Meanwhile, Mr. Douglass has labored without a salary, while every other editor of his school receives a compensation, independent of his subscription list. All the other editors are white men. At this time, Mr. Douglass was busily engaged with his pen, his press, and his tongue, in as able and acceptable a defence of the doctrines of his class of abolitionists, as any man of his profession. Now that his views have changed, and he sympathizes with the Liberty Party in its views of the Constitution, we are not at all surprised that a very prominent gentleman of the American Anti-Slavery Society, should exclaim, 'There is rogues' money here!' A black man must cast out devils in our way, and he must follow us, and then he shall be treated as a white man; but if he dares to show malice enough to think for himself, as to his field and mode of labor, he must be denounced. Honored and honored as we have been by some of our friends, we have never failed to see some pretty plain marks of this disposition, in others.'

When 'proposing to start his paper,' the North Star, Mr. Douglass 'received about as much discouragement as encouragement' from many 'professing friends—of, and real friends, too—what then? Are they to be reproached for this? What motives could have actuated them, aside from a clear conviction that the experiment was a hazardous one, and might prove abortive, or, at least, operate as a serious hindrance to the popular usefulness of Mr. D. as a lecturer in the field? To talk of their turning 'a cold shoulder' to him, because they could not act in opposition to their mature judgment, is doing them gross injustice.

Again—it is complainingly said, 'Mr. Douglass has labored without a salary, while every other editor of his school receives a compensation, independent of his subscription list; all the other editors are white men.' This is an unkind fling. What claim has the North Star any more than the Liberator, upon any Anti-Slavery Society for support? Like the Liberator, it is an independent journal, the organ of no association. The STANDARD, as the official organ of the American Anti-Slavery Society, is very properly sustained by that Society. The FARMER, as the official organ of the Pennsylvania A. S. Society, receives a similar support. But the Liberator has always had to 'run for luck,' like the North Star—no man, or body of men, being bound for our support, to the amount of a farthing; nor have we ever thought of making any claim for aid upon any Anti-Slavery Society in the land. We are constantly living 'by faith.'

Surely, no man—whatever his complexion, or however great his ability—has a right to throw himself upon the Anti-Slavery movement, and demand that it shall sustain him and his family. It is for every man to labor in that movement disinterestedly, without pay or uncharitable remuneration, and without reference to any reward, so far as it may be in his power.

As for the 'very prominent gentleman of the American Anti-Slavery Society,' and his exclamation, 'There is rogues' money here,' we have only to say, the whole description is a caricature. That we did say at Syracuse, in view of the Whig, Democratic, Free Soil, and Liberty Party professions of regard for the Constitution and the Union, 'there is rogues' money here,' is true; and we say so now, for how can there be any real agreement between these parties? And if, by loyalty to the Constitution, they mean the same thing, then wherein is there any essential difference between them? But we did not say, nor did we mean to apply, the term 'rogues' money.' Mr. Douglass nor did we cast the slightest imputation upon his sincerity or his integrity; nor did we treat him in any other than a kind and brotherly spirit.

We protest against the unfounded charge, that a black man must cast out devils in our way, and he must follow us, and then he shall be treated as a white man; but if he dares to show malice enough

to think for himself, as to his field and mode of labor, he must be denounced. It is unmanly and untrue. The fact is, 'a black man' is to be criticised, rebuked, and 'denounced' as well as a white man, according to his position, failings or errors; and it is very absurd to make any outcry about it. It is a complexional distinction not to be tolerated for a moment. 'A man's a man, for a' that.' Let the galled jade wince.

However widely we may dissent from his present interpretation of the U. S. Constitution, we feel towards our friend Douglass the same admiration for his talents, the same desire for the success of his paper, the same personal attachment, and the same confidence in his wish and determination to do all that in him lies for the speedy abolition of slavery, that we have felt from the beginning.

DEPARTURE OF GEORGE THOMPSON.

BY G. W. PUTNAM.

Our eyes and hearts are following.
Across the roaring waves,
The servant of the King of heaven,
Passing from the land of slaves—
God keep thee safely on thy way,
Make thee and thine his care,
And hourly let thy spirit hear
Our last greetings on the air.

Did the man-thief seek to gag thee,
Within old Faneuil Hall?
How have the PEOPLE thundered
Their scorn without the wall!
Lo! the giant of New England
Grovels in the dust to-day!
Dumb stand, beneath that fierce rebuke,
Robber, Priest and Silver Grey!

Unchecked by threats, thy elation voice
Hath thrilled the spirits free,
By the waters of the Mohawk,
In the vale of Genesee;
Swept through the land triumphant,
From Maine's sea-cliffs, brown and bare,
Unto the pine-bonanza's home,
By the blue Delaware.

Gone, laden down with blessings,
To the land that gave thee birth;
But, close upon thy footsteps,
Hovering ever round thy hearth,
Follow the wretched captive's groan,
The sound of scourge and chain,
And voice of millions in their blood
Calling thee back again.

HEAR! and haste to aid us,
In the strife of coming time;
In the fierce battle which we wage
Against colossal crime!
Come! and again with mighty arm
Strike at the bondman's chain,
And let thy voice above the din
Give its rallying-word again!

Hope has been with us ever,
Through the long night of Wrong;
And our eyes now greet the dawning,
For which we watched so long;
Manhood and Woman rising
For Justice, Truth and Right—
Souls, casting off their shackles,
Spring to Liberty and Light!

Where Slavery's gloomy battlements
Their blackened shadows cast,
The army of the living God
In strength is moving past;
The pickets have been broken,
Trumpet to trumpet call,
And with the ark of Freedom
We are compassing the walls!

Yet shall be given us to hear,
By Heaven's high behest,
From the Nueces to the Arrostook,
The name of Freedom blest;
To see, while her proud anthem
Echoes from the Northern pine,
Her banners wave through olive groves,
Along the Mexican line.

Yet shall her hand, so gentle, guide
In love and duty's band,
The dwellers by the Northern Lake,
And in the Southern land;
And not be found one heart to hate,
Nor one fierce tongue to scoff,
Even from the rising of the sun
To the going down thereof!

Lynn, June 27, 1851.

ESSEX COUNTY A. S. SOCIETY.

The annual meeting of this Society was held in the Universalist meeting-house, at South Danvers, on Saturday evening, and Sunday forenoon, afternoon and evening, June 28 and 29—the President, JAMES N. BOYCE, in the chair. Excepting the last session, the attendance was not so numerous as was anticipated, though the extreme heat of the weather doubtless prevented the attendance of some from abroad; but those who were present were of an intelligent and high moral stamp, such as it is ever both pleasurable and profitable to address. In the absence of the Secretary, GEORGE W. PUTNAM, of Lynn, acted as Secretary pro tem, from whom we expect a sketch of the proceedings for our next number. Unusual interest was imparted to the occasion by the constant attendance of a person, formerly of Salem, but now a manufacturer in Virginia, who avowed himself to be a slaveholder, and repeatedly declared that he was 'proud of being one'—affirming that slavery could be defended from the Bible, and on the grounds of morality and sound political economy. He furnished a text for the most scathing comments we have ever listened to, but maintained a cool self-possession to the end. As he earnestly desired that his name should not be given to the public, (for what reason he did not say,) we comply with his request. There appeared to be but one feeling pervading the assembly, in regard to him—a mingled feeling of pity, surprise, disgust, indignation and horror.

The following resolutions were offered by Wm. LLOYD GARRISON:—

1. Resolved, That every slave in this country is a stolen human being, whether held in captivity by inheritance, purchase or conquest; whose right to liberty is inalienable; whose claim for justice and appeal for deliverance are paramount in extent and urgency to those of any other sufferer; and whose immediate liberation should be demanded as the first recognition of his common humanity, as the first step towards his physical, intellectual and moral elevation, and as an act in the highest degree safe, expedient and just.

2. Resolved, That every slaveholder is a man-stealer, and ought to be dealt with as such—to be denied the Christian name, to be excluded from the Christian church, to be treated as a felon of the highest grade and a sinner of the first rank, and to be excommunicated from all virtuous society.

3. Resolved, That in this conflict of Right with Wrong, those who are the most to be feared and detested are not those who glory in their shame as slaveholders, and unblushingly defend the practice of turning human beings into merchandise, but those who, while pretending to deplore and abhor slavery, are ever denouncing the anti-slavery movement, impeaching the motives and maligning the efforts of the abolitionists, and inventing excuses, and seeking to find sanctions in the Bible, for the awful crime of holding property in man.

Whereas, the anniversary of American Independence is approaching, to be widely celebrated in the customary manner, with bonfires, illuminations, ringing of bells, the discharge of cannon, military displays, civic processions, fulsome orations, convivial dinners, fireworks, &c. &c.; and

Whereas, all such demonstrations of reverence for liberty and independence, while three millions of the inhabitants of this country are held in the galling chains of chattel slavery, are an abomination in the sight of Heaven, and indicate the extreme of national effrontery and hypocrisy; therefore,

Resolved, That the fourth of July is a day, not for boasting or exultation, but the deepest humiliation and shame; and that it should be specially consecrated to the task of completing the work of freedom which our revolutionary sires began, by seeking the abolition of slavery, and thus causing liberty to be proclaimed throughout the land unto all the inhabitants thereof; and we earnestly invoke all those who claim to be on the side of the manacled slave to beware how they compromise their principles by participating in any of the festivities alluded to, and to see that they register their testimony against them.

Resolved, That this Society is gratified to learn, that a mass meeting of the friends of impartial liberty is to be held in the beautiful and spacious Grove at Abington, on the 4th of July, under the auspices of the Massachusetts Anti-Slavery Society; and would express the hope that Essex County will be strongly represented on the occasion, and that the occasion may be made memorable in the history of Massachusetts.

Resolved, That no religious, political or governmental alliance can exist between the North and the South, without involving the whole country in the guilt, shame, danger and degradation of the slave system; and that while such an alliance continues, there can be no freedom of speech or of the press, nor joy in common; that it is by the combined power of the nation that three millions of slaves are kept in their chains; and, therefore, no other ground is tenable in this struggle with the Slave Power than that occupied by the American Anti-Slavery Society—

No Union with Slaveholders!

Those who participated in the discussion were W. L. Garrison, Parker Pillsbury, C. L. Remond, G. W. Putnam, J. N. Buffum, Loring Moody, J. A. Innes, and Messrs. Harriman and Merrill, of Danvers. The following resolution was offered by Loring Moody:—

Resolved, That the recent 'rescue trials' in Boston furnish unmistakable evidence that the Judges of the country have 'sold themselves to work iniquity'—and that the Courts of the nation are engines of oppression, from which the cause of freedom has every thing to fear, and nothing to hope.

The resolutions were all unanimously adopted. A deep and salutary impression, we trust, was made upon many a mind present. It is manifest that the time is approaching when the act of holding human beings in slavery will be generally regarded as a far more heinous crime than that of highway robbery or piracy.

The following candid expression of feeling and sentiment is from the pen of an accomplished and excellent transatlantic friend, now journeying here, with the intention of making this his adopted country—

who, at home, was on the side of Progress and Reform, and who, among us, will not be found recalcitrant to the cause of suffering Humanity. In suggesting, in his communication, a method for the gradual abolition of slavery, it is only to prove those who pretend that they desire to see the system abolished in a safe and practicable manner, while they are doing nothing to effect its overthrow at any period, however remote; but as is an immediatist, on principle.

HOW AN ENGLISHMAN REGARDS SLAVERY IN AMERICA.

PHILADELPHIA, June 22, 1851.

MY DEAR SIR:—

As I think it important that the opinion of every individual, who views slavery as an evil, or who wishes its extinction, should be fearlessly expressed,—I send you my own upon the subject. *How an Englishman views Slavery in America.*

In England we are taught that slavery is an abomination, and the outcry is strong against it; yet I regret to say, that I have met with Englishmen since my arrival in this country, who scarcely deem it an evil, and are certainly willing to compromise the matter. Such is not my own view. I have ever looked on slavery as degrading alike to the enslaver and the enslaved; and it is not so much the apparent existence of slaves, (for few are seen in the Northern States,) as the influence this infamous institution spreads over society in all its varied phases, that attracts the attention of a stranger to a consideration of the subject. Its influence on the moral atmosphere of society strikes me as singular.

At home we are accustomed to express, freely and fearlessly, our opinions on this or any other matter, without fear of being marked for singularity; and to speak of abolition is rather a virtue than a crime. Here, in Republican America, how different! To advocate abolition is to be held up to scorn; to be shut out, to a certain extent, from society; to place a barrier between yourself and your progress; to almost unfit you for the society of those, who would have been among the first and noblest of the land, but who have become tainted by this vilest of all vile institutions, by this abominable pandering to vice, misery, sensuality and incest, this taint of female purity, this destroyer of many virtue and nobleness.

Its influence on Religion is still more apparent.—To hear men professing Christianity, compromising, if not advocating the enslavement of their fellow-men—whose only crime is that of having received from their Maker and God, a skin darker in hue than their own—appears to me a solemn mockery of religion, a libel on the great Founder of our faith, and a shameful perversion of the awful commonwealth He taught. Solitary passages of Scripture may be quoted to support the horrible system; but even allowing their application to be correct, shall we, at the end of four thousand years of progression and experience, practise the dark deeds of the past? Shall we conjure up crime to exalt and perpetuate it? Shall we search through the pages of history for the degrading licentiousness of by-gone days, with all its attendant evils, to renew, in our day, its influences on the world?—If there were evils in the olden days, let them be turned to account to prevent the like occurrence in our time—if there was good, let us seek it out, that we may be made wiser and better for our acquaintance with it. If slavery were a blessing, as some would have us believe—I, for one, would have it abolished, as it destroys the universal brotherhood of mankind, and puts the different races in a conflicting position one towards the other. But I firmly believe it to be a curse to society, to America, to the world, and the Republic must either consummate its immolation on the altar of Freedom, or with her boasted power and resources, she will become the by-word and jeer of the nations of the earth, and be pointed at by all men as a liberty professing nation, but in reality the most bloody and infamous of all tyrants.

Men who are for the eventual enfranchisement of the slaves say, 'It would be dangerous to give immediate and unqualified freedom to them, as they are not fit for the exercise of it.' Of such I ask, if being held in degrading bondage, the tool, the chattel, the saleable commodity of other men, who will take care they are not educated, is the way to fit them for exercise of freedom? If the fetter, the lash, the wholesale prostitution of the marriage vow, the separation of parent from child, the tearing assunder of the mother and her infant babe, are likely means to fit them for it? They will answer, No! Then why withhold it?

Another reason put forth is, that 'the negroes are an inferior race.' Does God say so? Is it written in the awful book of Revelation, that the white man shall have dominion over the black? I think not; but when the Master taught his sublime Brotherhood, he said:—

'Thou shalt love thy neighbor as thyself,'—without distinction of color, or provision, 'Thy neighbor.'

'Do unto others as you would that they should do unto you.' Without stipulation, or regard to color, country, or climate.

'Our Father who art in Heaven.' Not the Father of the white man only, but the universal God and Father of Mankind. I look through all the teachings of Christ, and find the same awful consistency throughout; no exception, no condition, but that

'All men are equal in their birth,
Heirs of the earth and skies.'

I think of this, and wonder how the oppressor still holds sway; wonder how man can so ruthlessly and so shamelessly pervert God's Holy Word; shudder to think those who profess themselves Christians can hold their fellows in bondage; and I pity them—from my soul I pity them—for the only way I can see of upholding these iniquities is the suffocation of that still small voice within.

But, sir, one thing puzzles me more than this,—that mothers can stand by and give countenance to such atrocities. How would the mothers of New England feel, to see the partners of their lives torn from their sides, and offered for sale on the auction-block with as little remorse as the beast? How feel, to see their little ones sold to the vile dealers in 'God's own image'? How feel, to have their manly sons lashed by the cruel tyrants, because they dared look up to God and proclaim themselves free? What is life worth without freedom?

Again, there is one thing in which all with whom I have conversed agree. I mean, that slavery is an evil. Now if it is so, the sooner we are rid of evil, the better; and to try and meet the views of those who are fearful of immediate emancipation, I would suggest a measure for their deep and earnest consideration. I know not whether the idea is new or old. It is, that the slave markets should be closed. That the importation or exportation of slaves should be prohibited. That they should be subject to the same laws as their owners. That their property should be protected. That a price should be fixed at which they might free themselves from bondage; and that whenever such price is tendered by their friends or themselves, they shall receive immediate and unconditional liberty. That their children shall be free from their birth. And, lastly, that neither man, woman nor child shall be imprisoned, punished, or in any way maltreated. Such measures, I think, would soon bring slavery and all its attendant evils to a close. But if you have the virtue of freemen with you, you will not hesitate to perform the more righteous act of giving present and immediate freedom to all.

America, wiping out this foul leprosy, will yet become the foremost nation of the whole earth; may become such a nation and such a people as have never lived from the foundations of the earth. But she must cease to vaunt her greatness and her freedom, until she is truly, nobly free.

I am told that my feeling about slavery will change. Well, I do not want my strength; but with my growth has the love of Freedom grown, not for myself only, but for the whole race of man; and I pray God, that when a thought, or dream of change shall pass even as a shadow through my mind, to gather me to the homes of my fathers, to take me to Himself.

In a future letter, I shall review the position of my countrymen in America, with regard to the stand so many of them take with respect to slavery, and I shall endeavor to show that, while I do not like to see Americans upholding it, I like less to see them so doing.

To you, as the parent of abolitionism in America, I address myself, and firmly trust that you may live to see the realization of your fondest wishes.

With much respect, I remain,
Yours, very faithfully,
W. J. W.

To Wm. Lloyd Garrison.

THE IRISH IN AMERICA—GEORGE THOMPSON.

PHILADELPHIA, Sunday, June 22d, 1851.

TO JAMES HAUGHTON, DUBLIN, IRELAND:—

DEAR JAMES—It is a singular and most humiliating fact, that the emigrants from Europe, especially from your own dear Green Isle, escaping from despotism in the old world, at once join the ranks of slave-breeds and slave-holders, and help to augment their power to oppress, the moment they land upon these shores. Yesterday appeared in the city papers the following advertisement:—

'FRANKLIN HALL.—Meetings at 10 A. M., 2 P. M., and at 8 P. M., for the purpose of unveiling the policy of G. Thompson, the English Firebrand. A Victim, made so by Thompson's friends, the English Cotton Lords, will speak and expose the cant and hypocrisy of sham philanthropy, who come over to play the negro, while they are blind to the man's slavery in the British Isles. Messrs. Turner, Risden, Power, Challenger, Forral, Jones, O'Byrne, Mench, Peckworth, Campbell, and others will speak. Collections will be taken to assist this victim of Thompson's friends.'

At 10 o'clock, this morning, I was in the Hall, prepared to hear what these Irish-American Democrats had to say on the subject set forth. The people gathered soon. JOHN CAMPBELL, an Irishman, as he announced himself, and a true, dyed-in-the-wool democrat, entered, mounted the platform after some talk with a true friend of the slave, and took the chair. He soon rose, and announced himself as the 'God-father and chairman of the meeting,' and in the true style of American democracy declared 'that no person was to speak without his permission, and only as long as he allowed; that the meeting was called to consider the right of George Thompson to come to this country, to speak against slavery, and in favor of liberty; that he had no such right; that he was a foreigner, a member of Parliament, a part of the British Government, the most bloody tyrant on the globe; that George Thompson was a firebrand—a hired, paid, and commissioned emissary of the British Government, sent here to subvert our glorious Union, the last hope of the oppressed of all lands; that this republic is the asylum of the oppressed of all lands; that DANIEL O'CONNELL was a knave and a hypocrite; that wages slavery is infinitely worse than chattel slavery; that the masses in Britain and Ireland were infinitely worse off than the American slaves; that no white man had a right to speak against negro chattel slavery till he had freed the white laborers from wages slavery; that if 20,000 whites were living in Hayti, holding the negroes as slaves, and the negroes could not be free unless they killed the whites, he would rather see all the millions of negroes massacred, than have them obtain their liberty by killing the whites; that resistance to tyrants is obedience to God, yet if the American slaves were to resist their oppressors, he would join the oppressors, and help to shoot them down, and to keep them in slavery; [at this, a few made a clapping; at which John Campbell, in his zeal for the holy Sabbath, cried out, 'Don't clap! don't clap! Remember it is the Sabbath day!'] He could murder, and plead for murder; he could turn a man into a beast, and sell at auction the image of God, yet his moral nature was shocked at the thought of desecrating the Sabbath by clapping! That the blacks and whites could not live together as equals, that God designed the blacks to be slaves to the whites; that every law passed by Congress ought to be obeyed; that if the slaves escaped to England, they had no right to join the tyrants there against the white laborers; that Irishmen were in duty bound to join the slaveholders against the slaves in this country because slaveholders extended protection to Irishmen; that he, JOHN CAMPBELL, being a part of this government, had a right to go to England and plead the cause of the oppressed, and promulgate a revolution there, but GEORGE THOMPSON had no right to come here to plead for the slaves; that the existence of the American Union depended on the existence of slavery in the South, and the

turn of fugitive slaves; that it is the duty of every northern man, especially of every Irishman, to help support slavery, and return fugitive slaves; that if a woman escaped from Ireland, and came to our doors for protection, we ought to protect her; but if a woman escaped from slavery in New Orleans, and came to us to save her from prostitution, we ought not to protect her, but to send her back; that GEORGE THOMPSON should not be allowed to speak against slavery and in favor of liberty in Philadelphia, and that he (Campbell) would not tolerate it, and would put him down if he attempted it.

Such, in substance, and nearly in words, were the sentiments put forth by the 'godfather and chairman of the meeting,' during the day and evening. I took them down as they came from his lips. These opinions were sustained, with great vehemence, by some six or eight different speakers, all, I believe, Irishmen, except two, who were Englishmen; persons, too, most of them, who have, within a year or two, landed here, among whom were some Englishmen and Germans, with hearts true to Humanity,—vindicated the right of GEORGE THOMPSON to come here to speak against slavery and in favor of liberty; and showed the true position of the Irish and other emigrants, who flee from oppression in the old world, and come here to become the most cruel tyrants that curse the earth.

It is true, the Irish, almost without exception, from Theobald Mathew down to the most imbruted rascal, are true to their beautiful Isle, the moment they land here, identify themselves with the Slave Power, and become the noisiest, most violent and murderous supporters of slavery. The whole bent of the speakers, in the meetings of this day and evening, was to appeal to the malignant prejudice against color. I told the speakers they would not dare to say in England or Ireland, what they had said in that meeting, about associating with colored people. The Irish here, generally, join the Democratic party, and are used by that party as tools to do all their dirty work. This meeting was instigated by the leading Democrats of Philadelphia, hoping to make capital out of it in the coming presidential contest, but the poor tools have made a perfect failure of it. So inhuman, so murderous were their sentiments, so absolute their ignorance, and so manifest were their intentions, that the meeting proved an utter failure. They declared that Daniel Webster, Abner Lawrence, S. E. Eliot, and the cottonocracy of Boston, were leading abolitionists! The conclusion of the meeting, on the minds of many, probably of most of them, was, that the Irish are welcome here, and are protected solely because they come to sustain slavery; and that George Thompson is not welcomed, because he comes to sustain liberty; that this is an asylum of the Irishman, solely because he sympathizes with the oppressors; and that George Thompson is reviled, mobbed, and threatened with assassination by priests and politicians, by Church and State, solely because he comes here, 'feeling for those in bonds as bound with them.'

Dear James, can you conceive it possible that Irishmen and Englishmen, fleeing from British oppressors, should come here and utter such sentiments, and show such a spirit, as are contained in the above abstract of remarks and positions made and taken in Franklin Hall to-day? Yet I do assure you, that in the progress of the meetings, those sentiments, substantially, were uttered; and as to the spirit and manner of their utterance, they were indescribable. It is enough to say, it was done in the spirit of slaveholding. As to order, quietness, sobriety, and all that constitutes a safe and useful citizen in society, there can be no comparison between the Irish, as a class, and the colored people among us. The free colored people, as a class, are far the most moral, intelligent, industrious, economical and sober; yet the Irishmen are received with open arms, and the negroes are hated and hunted; and none so bitter and murderous against them as the Irish. You would scarcely recognize the same being in the Irishman here, and the same Irishman in your own Emerald Isle. They, like the pro-slavery priests and politicians here, are but doing all they can to make the names of liberty, of religion, and of God, a stench in the nostrils of every pure, loving, and honest man and woman. But I must stop. Knowing your love and labors for Ireland's oppressed millions, my heart instinctively turned to you in that meeting.

HENRY C. WRIGHT.

CHANCE OF TIME. The annual meeting of the Old Colony A. S. Society, at North Bridgewater, is postponed from July 13 to July 20.

N. B. Will the Editor of the A. S. Bugle credit Samuel May, Jr., Leicester, Mass., \$1 50—and charge the same to account of Liberator?

A Citizen of New York seized and thrown into a Maryland Prison.—By private letter, the Boston Commonwealth learns that on the 4th or 5th of the present month, while the bark Zion, Capt. Reynolds, of Boston, was lying in dock at Baltimore, the cook was seized and dragged to prison. He was charged with being a fugitive slave. Capt. Reynolds and the consignee interceded for themselves in the colored man's behalf, and contended that he was not a fugitive. Upon examination, it appeared that the cook did not answer the description of the claimants, certain brand marks named in the papers not being found upon his person. He was accordingly discharged, upon condition that he would pay the cost of his false imprisonment! He is a free born citizen of Long Island, in New York State. Hall Columbia!

The Vermont Congregational Convention.—This body held its annual meeting at Bradford on three days of last week. A hundred clergymen were present. A resolution was presented to dissolve all connection with the Old School General Assembly, as a pro-slavery body, and after earnest discussion, was rejected by a vote of 32 to 4. Delegates were appointed to attend the next meeting of the General Assembly in Charleston, S. C. After this decision, one of the minority took his hat and left, saying, 'I withdraw from this Convention for ever, for I can no longer hold fellowship with a body in league with Daniel Webster and the Devil.' Good!

Bloomers.—A meeting of about two hundred ladies who propose to come out in the Bloomer dress on the 4th of July, was held in Lowell on Thursday evening. It was voted that all should come out on the Fourth, form a procession, and have a dinner by themselves—every lady to appear in the Bloomer costume.

A meeting has been held in New York, at which it was resolved to make a demonstration in favor of Bloomers on Broadway, the present week. Mrs. Gove Nichols, and other ladies, were present at the meeting.

In the Hartford procession, on the Fourth of July, there were four children, in the Bloomer dress on the Fourth of July, was held in Lowell on Thursday evening. It was voted that all should come out on the Fourth, form a procession, and have a dinner by themselves—every lady to appear in the Bloomer costume.

The FOURTH IN WORCESTER. There is to be a Free Soil celebration in Worcester on the 4th, at which Hon. Charles Allen will preside. Hon. John P. Hale will deliver an Address, and Hon. John Van Buren is expected to make a speech.

Murder and attempted Suicide, Fire, &c.—At Lynn, on Saturday afternoon, Charles Furbush, who lost a leg in the Mexican war, and John Purdy, from Philadelphia, journeyman shoemakers, retired from their dinner table to their room, which they occupied together. Shortly afterwards, two reports of a pistol were heard. The owner of the house, on proceeding to their room, found Purdy shot through the heart. Furbush then discharged a pistol at his own head, but it only wounded his ear. He was immediately arrested, and a coroner's inquest was held on the deceased, the verdict being that 'John Purdy died from two pistol shots discharged by Furbush.' No cause is assigned for the act, and they had been intimate associates for some time. Furbush is in Salem jail.

Brutal Murder.—Honora Mahony, (aged 28,) the wife of a poor laborer, was beaten to death about noon on Sunday, by her husband, Daniel Mahony. They lived at 125 Broad street. The deceased exhibited marks of violence about the head and breast, and was also injured internally. The murderer has been arrested and committed to jail.

'Thou shalt love thy neighbor as thyself,'—without distinction of color, or provision, 'Thy neighbor.'

'Do unto others as you would that they should do unto you.' Without stipulation, or regard to color, country, or climate.

'Our Father who art in Heaven.' Not the Father of the white man only, but the universal God and Father of Mankind. I look through all the teachings of Christ, and find the same awful consistency throughout; no exception, no condition, but that

'All men are equal in their birth,
Heirs of the earth and skies.'

I think of this, and wonder how the oppressor still holds sway; wonder how man can so ruthlessly and so shamelessly pervert God's Holy Word; shudder to think those who profess themselves Christians can hold their fellows in bondage; and I pity them—from my soul I pity them—for the only way I can see of upholding these iniquities is the suffocation of that still small voice within.

But, sir, one thing puzzles me more than this,—that mothers can stand by and give countenance to such atrocities. How would the mothers of New England feel, to see the partners of their lives torn from their sides, and offered for sale on the auction-block with as little remorse as the beast? How feel, to see their little ones sold to the vile dealers in 'God's own image'? How feel, to have their manly sons lashed by the cruel tyrants, because they dared look up to God and proclaim themselves free? What is life worth without freedom?

Again, there is one thing in which all with whom I have conversed agree. I mean, that slavery is an evil. Now if it is so, the sooner we are rid of evil, the better; and to try and meet the views of those who are fearful of immediate emancipation, I would suggest a measure for their deep and earnest consideration. I know not whether the idea is new or old. It is, that the slave markets should be closed. That the importation or exportation of slaves should be prohibited. That they should be subject to the same laws as their owners. That their property should be protected. That a price should be fixed at which they might free themselves from bondage; and that whenever such price is tendered by their friends or themselves, they shall receive immediate and unconditional liberty. That their children shall be free from their birth. And, lastly, that neither man, woman nor child shall be imprisoned, punished, or in any way maltreated. Such measures, I think, would soon bring slavery and all its attendant evils to a close. But if you have the virtue of freemen with you, you will not hesitate to perform the more righteous act of giving present and immediate freedom to all.

America, wiping out this foul leprosy, will yet become the foremost nation of the whole earth; may become such a nation and such a people as have never lived from the foundations of the earth. But she must cease to vaunt her greatness and her freedom, until she is truly, nobly free.

To you, as the parent of abolitionism in America, I address myself, and firmly trust that you may live to see the realization of your fondest wishes.

With much respect, I remain,
Yours, very faithfully,
W. J. W.

To Wm. Lloyd Garrison.

THE IRISH IN AMERICA—GEORGE THOMPSON.

